

How the Popes Treated the Jews

by

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How the Popes Treated the Jews



AMERICANS had their first inkling of traditional Catholic anti-Semitism from the diatribes of Father Coughlin and other priest-leaders of the 'Christian' Front. They have yet to discover how deep-seated this anti-Jewish feeling has always been in the Catholic church. They have been loath to believe that Coughlin and his followers represent the official attitude of the Catholic church in this matter. But in his pronouncements about the Jews, as in those on other current Catholic topics—the danger of liberalism, the communist menace, the failure of democracy—Father Coughlin's rôle has been that of the spearhead for the opening of the official attack.

The anti-Jewish preachments of the radio priest from the Shrine of the Little Flower were crude but faithful expressions of his Jesuit supporters. For example, in 1934, shortly after Hitler came to power, all that Coughlin has ever said against the Jews was proclaimed in a treatise read by the Jesuit Father F. X. Murphy before a gathering of Jesuits in convention at Manresa Island, Connecticut. Needless to say, this treatise could never have been read before such an assembly without official approbation of his Jesuit superiors. It was later published in the Jesuit periodical *The Catholic Mind* of October 22, 1934. The following excerpts from the treatise of this Jesuit historian will suffice:

"What the Jew was in Holy Writ we may justly expect to find him down the ages . . . fierce and sensual beyond the Aryan."

And again:

"We may yet hear of a Jewish problem in our own America, and that it may become a genuine one we may conjecture from the different ethical outlook of the Hebrew."

A short time later another Jesuit professor, the Rev. Lawrence Patterson, refuting Herman Bernstein in a review of his book, *The Truth about the Protocols of Zion*, in the Jesuit magazine *America* of March 23, 1935, says in part:

"Mr. Bernstein seems to assume that all anti-Semitic feeling is utterly baseless. Is it? Can he deny that Jews largely direct Communism? Can he fail to show that Jews are influential in Latin Freemasonry? The Jewish question requires frank and charitable ventilation. To deny the existence of a Jewish problem is to become an ostrich. The Hebrew nation (for it is a nation) is never really amalgamated by the people among whom it dwells. The apostate Jew who has renounced the God of Israel and the Code of Sinai is a menace to Christian ideals . . . Again it cannot be denied that in both high finance and in the Third International, in the press, and in the theater and cinema, in education and at the bar, Jews exert a power out of proportion to their numbers."

Farther back, we have the prayer of St. Francis Xavier, second only to Ignatius Loyola himself in the Jesuit calendar of saints: "O God, put me some place where there are no Jews or Moslems!"

Catholic anti-Semitism, however, goes farther back than the Jesuits. It is part of the Catholic church's doctrine of the outlawry of all unbelievers, and is most evident in the anti-Jewish decrees of the popes and enactments of Catholic

church councils during the four centuries from 1200 to 1600—after which it was carried forward by the Jesuits as the guardians of the universal Catholic mind. It is true that occasional popes restrained Christian outrages against the Jews, but the decrees of the Fourth Lateran Council and of the Council of Basle, of Popes Innocent III, Innocent IV, Eugenius IV, Gregory IX, Pius V and Paul IV, compelled Jews to live apart in ghettos, to pay extortionate taxes, to wear an odious badge (the green hat or cape), forbade them to live in the same house or eat or trade with Christians, to practice medicine, to pursue high finance, to acquire real estate, to testify in the courts against Christians, and banished them at times, in whole or in part, from the Papal States. The exact replicas of these papal enactments can be seen in Hitler's Nuremberg Laws, so closely copied and applied by Mussolini in Italy, by Franco in Spain, by Msgr. Tiso in Slovakia, and later rigorously enforced in all Catholic countries in Europe, including 'Christianized' France under its clerico-fascist Pétain-Laval regime.

The similarity between these anti-Semitic papal decrees and those enforced all over Europe by Nazi-Fascism can be seen from the following translations of some of the anti-papal decrees of the popes from 1200 to 1600 :

Pope Innocent III decreed as follows :

"As Cain was a wanderer and an outcast, not to be killed by anyone but marked with a sign of fear on his forehead, so the Jews . . . against whom the voice of the blood of Christ cries out . . . although they are not to be killed, must always be dispersed as wanderers upon the face of the earth."¹

"Although Christian piety tolerates the Jews . . . whose own fault commits them to perpetual slavery . . . and allows them to continue with us (even though the Moors will not tolerate them), they must not be allowed to remain ungrateful to us in such a way as to repay us with contumely for favors and contempt for our familiarity. They are admitted to our familiarity only through our mercy; but they are to us as dangerous as the insect in the apple, as the serpent in the breast . . . Since, therefore, they have already begun to gnaw like the rat, and to stink like the serpent, it is to our shame that the fire in our breast which is being eaten into by them, does not consume them . . . As they are reprobate slaves of the Lord, in whose death they evilly conspired (at least by the effect of the deed), let them acknowledge themselves as slaves of those whom the death of Christ has made free."²

Under this same Pope Innocent III, the Fourth Lateran Council, in 1215, which was one of the most important ecumenical councils of the Catholic church, officially decreed Canons Nos. 67-70 setting forth the Roman Catholic attitude towards the Jews:³

The first of these Canons is financial, containing protective measures for Christians against the rapacity of Jews as usurers.

The second decrees that all Jews be distinguished for all time from Christians by color of dress and distinctive badge.

The third forbids Jews to have Christians as nurses, tutors and domestic servants, and forbids Christians to cohabit with Jews and Jewesses. Legal marriage with them was impossible.

The fourth forbids the acceptance of legal testimony of Jews against Christians, and orders preference for the testimony of a Christian against a Jew. An

¹ In Migne, *Patrologia*, CCXV, p. 1291.

² *Ibid.* p. 694.

³ Cf. Binnius, *Concilia Generalia*, Vol. II, Tom. 3, p. 695.

order is also added that all in authority in church and state must watch continually lest converted and baptized Jews continue to practice the rites of their former faith.

A few years later, Pope Innocent III reiterated and confirmed these edicts of the Lateran Council as follows:

"TO THE KING OF FRANCE THAT HE MUST CRUSH THE INSOLENCE OF THE JEWS RESIDING IN HIS KINGDOM:

"Although it be not displeasing to the Lord, but rather acceptable to him, that the Jewish Dispersion should live and serve under Christian princes . . . they greatly err in the sight of God's Divine Majesty who prefer the offspring of the Crucifiers to those who are the heirs of Christ . . .

It has come to our knowledge that in the Kingdom of France Jews have so much liberty that, under a species of usury, by which they not only extort interest, but interest from interest, they obtain control of the goods of the churches and the possessions of Christians . . .

Furthermore, although it was decreed in the Lateran Council that Jews be not permitted to have Christian servants in their homes, either as tutors for their children or as domestic servants, or for any reason whatever, they still persist in having Christians as servants and nurses, with whom they commit abominations of a kind which it rather becomes you to punish than us to explain.

And again, although the same Council laid it down that the testimony of Christians against Jews is to be admitted, even when the former use Jewish witnesses against Christians, and decreed that, in a case of this kind, anyone who would prefer Jews before Christians is to be condemned as anathema, yet up to the present time, things are so carried on in the Kingdom of France that the testimony of Christians against Jews is not believed, whereas Jews are admitted as witnesses against Christians. And at times, when they to whom Jews have loaned money with usury produce Christian witnesses about the fact of payment, the deed which the Christian debtor through negligence indiscreetly left with them is believed rather than the witnesses whom they bring forward.

On Good Friday also, contrary to the law of old, they walk through the streets and public squares, and meeting Christians who, according to custom, are going to adore the Crucifix, they deride them and strive to prevent them from this duty of adoration. We warn and exhort Your Serene Majesty in the Lord (adding the remission of your sins) that you force the Jews from their presumption . . . and see to it that due punishment be meted out to all such blasphemers, and that an easy pardon be not given to delinquents."⁴

In 1244, Pope Innocent IV ordered the burning of Jewish books. He exhorted the King of France as follows:

"Our dear son, the Chancellor of Paris, and the Doctors, before the clergy and people, publicly burned by fire the aforesaid books ('The Talmud') with all their appendices. We beg and beseech Your Celestial Majesty in the Lord Jesus, that, having begun laudably and piously to prosecute those who perpetuate these detestable excesses, that you continue with due severity. And that you command throughout your whole kingdom that the aforesaid books with all their glossaries, already condemned by the Doctors, be committed to the flames. Firmly prohibiting Jews from having Christians as servants and nurses . . ."⁵

Pope Gregory IX sent the following to the archbishops of Germany:

"The Jews, who are admitted to our acquaintance only through our mercy, should never forget their yoke of perpetual slavery, which they bear through their own fault. In the Council of Toledo it was decreed that Jews of both sexes should be

⁴ In Migne, *op. cit.*, CCXV, p. 501.

⁵ *Bull. Rom. Pont.* Vol. IV, p. 509.

distinguished from others for all time by their mode of dress. We therefore command each and every one of you to see that all the excesses of the Jews are completely repressed, lest they should presume to raise their necks from the yoke of servitude in contumely of the Redeemer; forbidding them to discuss in any way concerning their faith or rites with Christians, in this matter calling to your aid the help of the civil power, and inflicting upon Christians who offer opposition due ecclesiastical punishment . . ."⁶

Pope Eugenius IV, in 1442, issued the following decree:

"We decree and order that from now on, and for all time, Christians shall not eat or drink with Jews, nor admit them to feasts, nor cohabit with them, nor bathe with them.

Christians shall not allow Jews to hold civil honors over Christians, or to exercise public offices in the state.

Jews cannot be merchants, tax collectors or agents in the buying and selling of the produce and goods of Christians, nor their procurators, computers or lawyers in matrimonial matters, nor obstetricians; nor can they have association or partnership with Christians. No Christian may leave or bequeath anything in his last will and testament to Jews or their congregations.

Jews are prohibited from erecting new synagogues. They are obliged to pay annually a tenth part of their goods and holdings. Against them Christians may testify, but the testimony of Jews against Christians in no case is of any worth.

All Jews, of whatever sex and age, must everywhere wear the distinct dress and known marks by which they can be easily distinguished from Christians. They may not live among Christians, but must reside in a certain street, outside of which they may not, under any pretext have houses . . ."⁷

Pope Paul IV, in 1555, reiterated the above restrictions against the Jews and added some new ones. He ordered Jews to pay an annual amount for every synagogue, "even those that have been demolished", and decreed further that,

"Jews may only engage in the work of street-sweepers and rag-pickers, and may not be produce merchants nor trade in things necessary for human use."⁸

This Pope Pius IV permitted Jews to possess immovable property up to the value of 1,500 gold ducats. His successor, Pius V, however, in 1567, revoked this small concession, and ordered Jews to sell all their properties to Christians. Two years later, in modern Hitleresque manner, he ordered all Jews expelled from the States of the Church:

"By authority of these present letters, We order that each and every Jew of both sexes in Our Temporal Dominions, and in all the cities, lands, places and baronies subject to them, shall depart completely out of the confines thereof within the space of three months after this decree shall have been made public."

The penalties against Jews who should disobey this order were as follows:

"They shall be despoiled of all their goods and prosecuted according to the due process of law. They shall become bondsmen of the Roman Church, and shall be subjected to perpetual servitude. And the said Church shall claim the same right over them as other dominions over their slaves and bondsmen."⁹

⁶ *Idem*, Vol. III, p. 497

⁷ *Idem*, Vol. V, p. 67.

⁸ *Idem*, Vol. VI, p. 499.

⁹ *Idem*, Vol. VII, p. 741.

Liberal Catholic apologists in America endeavor to save the reputation of their church by pointing to certain popes who tried to protect the Jews from excessive persecution by Christian princes. They lay the blame for anti-Semitism in the past on the undeveloped condition of society and trade rivalry. *They overlook the fact, however, that the cause of all anti-Semitism springs from the denial of equal rights and citizenship to Jews in pre-Reformation Christianity. To this can be traced the condition of Jews today in Europe. But this denial was dogmatized into Christian society by the popes*, and is part of the universal Catholic church dogma of the outlawry of all unbelievers. It was revived in France immediately after the collapse of democracy there in June 1940, and was put into effect by the decrees of the 'Christian' Pétain-Laval regime on October 18.

In reply to an article of mine on Catholic anti-Semitism in *The Social Frontier* of November, 1938, Emmanuel Chapman, professor at Fordham University, makes a well-meaning but futile attempt to defend his church in this matter.¹⁰ He says that even the popes who issued anti-Semitic decrees exerted every effort to prevent Christians from killing Jews and forcing them to become Christians. "The *enforcement (sic)* of the Church's policy with regard to the Jew", he says, "depended upon the secular power, as the Jews were not under the Church's government and only the state could rule over them."^{*} Here again is the admission that Jews were outlaws from Christian society. In other words, it was the duty of the popes to issue the decrees that Jews, for all time, must remain the slaves of Christians ("whom the death of Christ—in which the Jews evilly conspired at least by the effect of the deed—made free"), and it was the duty of the secular power to see to it that the Jews, without being actually killed, should never attain equal rights with Christians. Hitler and Mussolini carried out this relentless policy against the Jews in all countries within the orbit of the Rome-Berlin Axis. After ruthlessly demolishing the egalitarian structure of democratic countries, they immediately re-imposed the hierarchical, authoritarian state, which is in keeping with the Vatican's political ideology, in which the Jew as an unbeliever has no legal status.

Again, much is made of the late Pope Pius XI's generic statement (in September, 1938, in an address to some Belgium pilgrims) that "*spiritually*, we are all Semites". That was the time when Mussolini began to issue his anti-Semitic regulations. But about that same time, the Vatican newspaper, *Osservatore Romano*, published a summary of the traditional attitude of the Catholic church towards the Jews. After explaining that many popes issued "protective" ordinances to prevent the slaughter of Jews, it went on to say:

"But—in order to set things straight—by this it was not intended that Jews should be allowed to abuse the hospitality of Christian countries. Along with these *protective* ordinances, there existed *restrictive* and *precautionary* decrees with regard to them. The civil power was in accord with the Church in this, since, as Delassus says,

¹⁰ in *The Social Frontier*, Jan. 1939.

* The same alibi is used with regard to the horrors of the Spanish Inquisition; the Church decreed the outlawry of heretics, the civil power executed the decrees.

'they both had the same interest in preventing the nations from being invaded by the Jewish element, and thereby losing control of society.' And if Christians were forbidden to force Jews to embrace the Catholic religion, to disturb their synagogues, their Sabbath and their festivals, the Jews, on the other hand, *were forbidden to hold public office, civil or military, and this prohibition extended even to the children of converted Jews.* The precautionary decrees concerned the professions, education and business positions."¹¹

This accurately expresses the fixed policy of Catholicism towards the Jews up till our time. There were many popes who were not anti-Semitic in the sense that they issued "protective" ordinances to curb hatred and violence against the Jews; they decreed that Christians should not deny to Jews what was "permitted" them by law. These protective ordinances usually incorporated the principle laid down by Pope Gregory I (590-604) as follows:

"Just as it should not be permitted the Jews to presume to do in their synagogues anything other than what is permitted them by law, so with regard to those things which have been conceded them, they should suffer no injury."*

The Catholic laity in America, with the exception of the lunatic fringe, go even farther than the most liberal popes in their attitude towards the Jews; in keeping with the principles of our egalitarian democracy, they believe that Jews have equal rights with Christians. For merely to oppose violence against them and to insist that they should suffer no injury in those things which have been "conceded" them, would be little improvement on the Nazi-fascist attitude.

It must be admitted that Jews, as a whole, are an obstacle to the functioning of society as Nazi-Fascism and political Catholicism would have it. Whether by race or religion, Jews resist regimentation of all kinds. They are more at home in Protestant, democratic countries—where alone they are unmolested and guaranteed equal rights with Christians. Dr. E. Boyd Barrett, who was a Jesuit priest for twenty years before he left the church, has the following to say about the Jews:

"The Catholic church has never succeeded in converting the Jewish intellect. Intellectual independence, or, as the Catholic church would call it, intellectual arrogance and obstinacy, is too dear to the Jew and too much a part of his nature to forsake. The Jew has often been robbed of civil liberty, but never of his freedom of thought; while the Catholic, especially the Jesuit, can easily surrender his will and judgment and submit his mind to belief in 'unbelievable' dogmas and rest happy and content in such mental slavery, the Jew could never do so."¹²

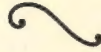
Herein may be found the answer to the whole anti-Semitic problem. Since both Nazi-Fascism and Jesuit Catholicism are sworn enemies of religious, intellectual and political freedom, the Jew must be either subjugated or banished if their plan for society is to become a reality. Since he cannot be subjugated, he must be banished so that the slavery of clerico-fascism may continue.

¹¹ The above was reprinted in all Italian newspapers; cf. *Il Messaggero* of Rome, Aug. 17, 1938; *La Gazzetta del Mezzogiorno* of Bari, Aug. 18, 1938; *Corriere della Sera* and others. No mention of it was made in the press of the United States.

*Quoted by Emmanuel Chapman from *Monumenta Germaniae Historiae*, Vol. VIII, Reg. Greg. I, No. 25.

¹² Cf. *Rome Stoops to Conquer*, by E. Boyd Barret, p. 176.

POISONING THE CATHOLIC BIBLE WITH ANTI-SEMITISM



FOOTNOTES are an essential part of Roman Catholic bibles printed in the language of the common people. They have been required since the Council of Trent. Their necessity was decreed anew by the *Congregation of the Index* in Rome on June 13, 1753. This decree ordered that: "*Versions of the Bible in the common tongue shall not be permitted, unless they have been approved by the Apostolic See, or are accompanied by annotations from the Holy Fathers of the Church.*"

The obvious purpose of these footnotes or 'annotations' is to explain away the contradictions between the evident meaning of the Bible text and the teachings of the Catholic church.

In 1942, Catholic publicity agents gave a countrywide build-up to a new and revised English edition of the Roman Catholic New Testament. It was hailed as the result of many years of devoted labor on the part of "eminent Catholic scholars." It was published by the Episcopal Commission of the Confraternity of Christian Doctrine, after being examined and approved by the pope acting through his Roman Biblical Commission.

This new edition is an improvement over its outdated predecessor in the sense that it modernized the English and discarded a few of the many obvious mistranslations that had long been ridiculed by Protestant critics. Unnoticed, however, in this Revised Catholic New Testament was the insertion of other footnotes that in some instances

are loaded with social and political propaganda and have nothing to do with religion, much less with the Bible itself. In fact, some of these uncalled-for annotations flatly contradict the biblical texts to which they refer. These indoctrinating footnotes take a prejudiced stand on two of the most burning questions of the day, namely, *labor unionism and anti-Semitism.*

This malicious editing of the Revised New Testament was outdone in a condensed version for the Armed Forces, published at Government expense. It is entitled, "*My Daily Reading from the Four Gospels and the New Testament*". It was compiled by Father Stedman, pro-Franco propagandist, whose version of the Roman Catholic Missal was sufficiently anti-Semitic to induce Father Coughlin to distribute it to his readers free of charge. One million copies of Stedman's mutilated version of Catholic New Testament selections were distributed at Federal expense to Catholic soldiers and sailors. Plans had been made to print many more with Government money.

Among several thinly-veiled disparaging references to Labor and the Jews there is a footnote to chapter 2, verse 9, of *The Apocalypse* (called by Protestants "The Book of Revelation") which is unbelievably vicious. The verse to which the footnote is attached reads as follows:

"I know thy tribulation and thy poverty, but thou art rich; and thou art slandered by those who say they are Jews and are not, but are a synagogue of Satan."

The footnote to this verse (on page 701 of the whole Bible and page 559 of Father Stedman's "Readings") stands in brazen contradiction to the word of Scripture. It says:

"The Jews are the synagogue of Satan. The true synagogue is the Christian Church."

This phrase, "Synagogue of Satan," was a favorite of the popes during the past two hundred years in their encyclicals condemning Freemasonry and other liberal *underground* organizations who fought for democracy and liberty against the aggressive power of popes and kings. The popes in these encyclicals condemn Freemasonry as the instigator of the great revolutions of the eighteenth and nineteenth centuries—beginning with the American Revolution and followed soon after by the French Revolution—that brought democracy and freedom to the modern

world. The popes called these revolutions the work of Satan, and borrowed this phrase, "Synagogue of Satan," and applied it especially to the Lodges of the Freemasons.

Since the European Catholic mind has been conditioned by the Jesuits to combine Jewry and Freemasonry as the co-plotters of the destruction of the Catholic church and the tyranny of kings, the phrase, "Synagogue of Satan," was made applicable to both Jews and Freemasons. It was Father Coughlin who first made public use of the phrase in this country applying it to Jews and Freemasons alike. In a series of three articles in his *Social Justice* magazine, Oct.-Nov. 1939, entitled "*Freemasonry in the Scheme of Satan*," the author repeats the assertion that Freemasonry is allied with the Jews and Communists for the overthrow of Christianity, and ends the last

**MY
DAILY READING
from the
FOUR GOSPELS
and the
NEW TESTAMENT**

GOSPELS UNIFIED
EPISTLES UNIFIED

PREPARED FOR USE OF CATHOLIC
PERSONNEL OF THE ARMY OF THE
UNITED STATES

PUBLISHED UNDER THE DIRECTION OF
CHIEF OF CHAPLAINS

UNITED STATES
GOVERNMENT PRINTING OFFICE
WASHINGTON: 1942

Facsimile Reproduction of page containing anti-Semitic footnote which the Text-book Commission of The Protestant called to attention of President Roosevelt.

from New Testament

(for May 23) **NOV. 22**

art slandered by those who say they are Jews and are not, but are a 'synagogue of Satan. Fear none of those things that thou art about to suffer. Behold, the devil is about to cast some of you into prison that you may be tested, and you will have tribulation for ten days. Be thou faithful unto death, and I will give thee the crown of life.

"He who has an ear, let him hear what the Spirit says to the churches: He who overcomes shall not be hurt by the second death.

FALSE DOCTRINE CONDEMNED

AND to the angel of the church at Pergamum write: Thus says he who has the sharp two-edged sword: I know where thou dwellest, where the throne of Satan is; and thou holdest fast my name and didst not disown my faith, even in the days of Antipas, my faithful witness, who was slain among you where Satan dwells.

"But I have a few things against thee, because thou hast there some who hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, that they might eat and commit fornication. So thou hast also some who hold the teaching of the Nicolaites. In like manner repent, or else I will come to thee quickly, and will fight against them with the sword of my mouth.

1. The Jews are the *synagogue of Satan*. The true synagogue is the Christian Church.
2. Ten days: the period of trial would be limited and could be short.
3. The second death which is other than the death of the body, i. e., the final condemnation of sinners.

559

Social Justice, Aug. 1, 1938

quently, the vast majority of Jews most certainly is in nowise associated with the conspiracy against civilization and Christianity, even though a few are

In Chapter 2 of the Apocalypse, Verse 9, read: "Thou art blasphemed by them that say they are Jews and are not, but are the synagogue of Satan." It appears from this text that those who belong to the synagogue of Satan and are plotting against Christianity

article by calling it, in the words of Pope Pius IX, "The Synagogue of Satan."*

Bryce Oliver, news commentator, speaking over Radio Station WEVD in New York, April 9, 1943, in regard to the above-mentioned anti-Semitic texts, said that "at last a way has been found to make church-going people in America think about the Jews as Hitler wants them to think."

The Associated Press, the United Press and the International News Service refused to print this well-documented story of the teaching of Fascist principles through biblical footnotes. Further evidence of the subservience of the press to the propaganda interests of the Catholic church is seen in the fact that practically all New York and Washington newspapers turned down direct releases of this story. Much credit is due to *The Protestant* and *In Fact* for the courageous and widespread publicity given it.

The Greater New York Council of

the CIO representing half a million members sent a strongly worded protest to President Roosevelt on April 26, which, among other things, said: "This editorial handling of the Bible is malicious in its treatment of labor unions and of our Jewish brothers and sisters."

This protest of the CIO took particular exception to an editorial subhead on page 333 of the Army edition above mentioned, which contains the story of the silversmith Demetrius in *Acts* 19: 23-40. This heading is entitled, "Abuses of Labor Unions." It is entirely gratuitous, for the text makes no reference to labor unions.

Professor Ward of Union Theological Seminary in New York said of this Stedman Army edition of "Readings" from the New Testament:

"These are not Bibles but edited selections and never should have been printed and distributed at Government expense because in the selection as well as in the footnotes and subheads they put over an editorial point of view. Thus they violate the fundamental principles of separation of church and state."

*See THE CONVERTED CATHOLIC MAGAZINE for Feb., 1940, p. 10.

12 Social Justice, Oct. 1, 1941

Synagogue of Satan

Religious Fr

As a result of our protest against this poisoning of the Catholic Bible for anti-Semitic purposes, the Jesuit magazine *America*, most influential Catholic periodical in the United States, was forced to print the following humiliating admission in its issue of May 15, 1943:

"In the interest of religious charity, the footnote to 'Apocalypse,' 2:9, has been altered in the Army-Navy edition of the Holy Scriptures."

In the latest authoritative work on the Jewish question, *Jews in a Gentile*

World, by eighteen noted university professors, Professor Ellis Freeman of the University of Tampa sums up the traditional attitude of the Catholic church toward the Jews as follows:

"One is constrained to observe at this point that the policy of anti-Semitism in the Catholic Church waxed and waned with the fortunes of whatever interests were successful in palace revolutions in the Vatican. There is no unequivocal evidence of any sustained effort by the Church to throw its weight against anti-Semitism."

Social Justice, Aug. 1, 1938

IS THERE a conspiracy against civilization? Can such a startling statement be proven, if answered in the affirmative, or are the minds of those who conceived such a thing to exist simply deceived, simply bordering upon the twilight of fantastic credulity?

St. Paul spoke about the synagogue of Satan in his epistle. Modernists speak about the "*Protocols of the Wise Men of Zion*." Pope Leo spoke about the devil who goeth about like a lion seeking whom he may devour.

LIST OF PAMPHLETS OF INTEREST IN THE ROMAN CATHOLIC QUESTION

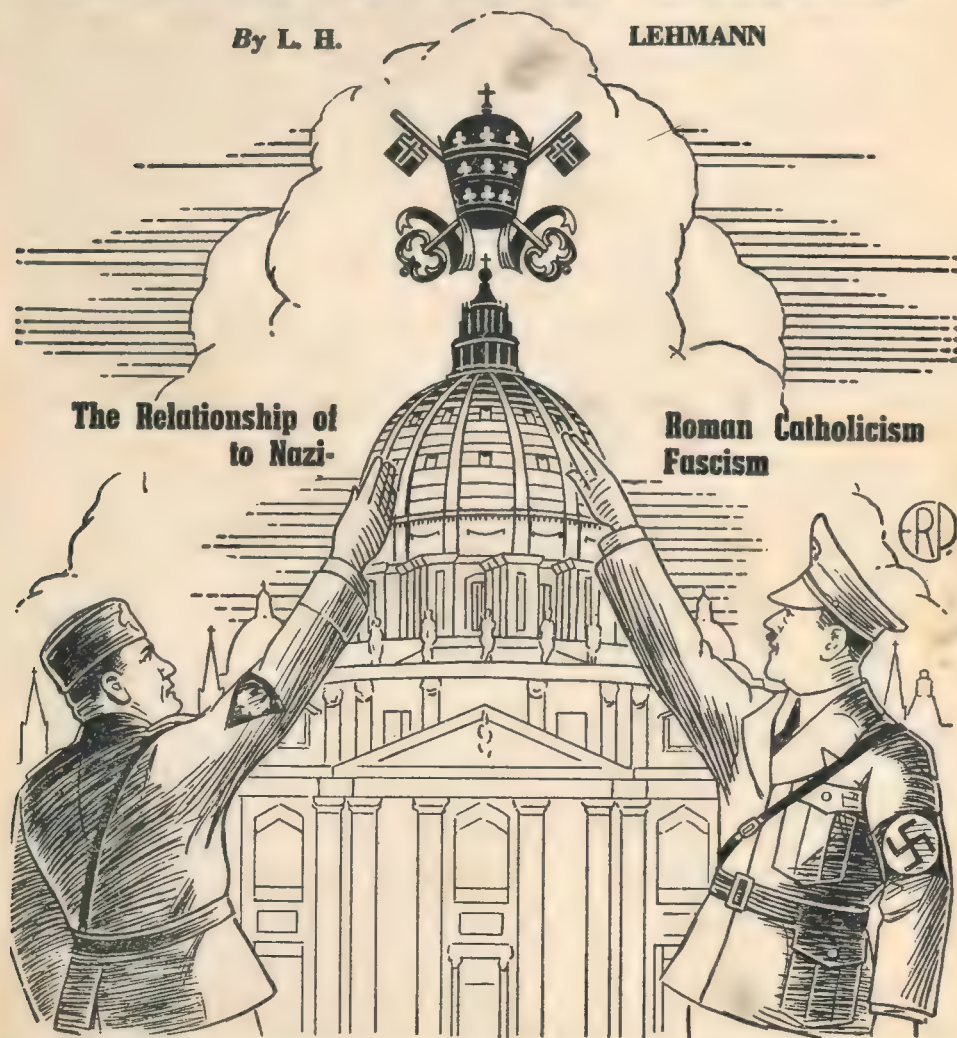


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IN

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By

L. H. LEHMANN



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THE CATHOLIC CHURCH IN HITLER'S "MEIN KAMPF"

By L. H. LEHMANN

M EIN KAMPF, the bible and master plan of Nazism, lays bare the secrets and designs of Hitler's mind. In it the Fuehrer has traced his deepest convictions and principles. Those who first scoffed at it as an impossible delusion have been dumbfounded to see how literally it has been turned into reality.

Unfortunately for the facts of the case, a constant barrage of Catholic propaganda in the commercial press has stunned the American public into believing that Hitler despises the Catholic church and is plotting its ruin.

From the very beginning, THE CONVERTED CATHOLIC MAGAZINE has pointed out that Hitler and the Roman Catholic church agree on the basic principles of fascism and the necessity of ridding national branches of the church of all liberal political elements. Pius XI cleared the way for Hitler's abolishment of democratic government by dissolving the powerful Catholic *Center Party* in Germany. It should also be noted that, behind the later flimflam of Hitler-Vatican rifts, the present pope has at all times refused to condemn Hitler, much less excommunicate him from the church or renounce the Nazi concordat which he himself negotiated with Hitler when he was papal nuncio to Berlin.

Fritz Thyssen, Catholic steel tycoon, in his book, *I Paid Hitler*,* makes the admission that, together with other big industrialists of the Catholic Rhineland, he poured millions of dollars into

Hitler's coffers with the understanding that Hitler would prepare the way for a confederation of countries under a Catholic monarch—a modern version of the Holy Roman empire.

In 1933 the Vatican was the first sovereign State to put the stamp of approval on Hitler by entering into a solemn agreement with him right after he established a dictatorship that shocked the sensibilities of the world.

Hitler established his Nazi party in Munich, the most Catholic city in Germany. Goebbels, Himmler, Roehm, Von Papen, Seyss-Inquart, Buerekel and other pillars of Nazism are Roman Catholics, and are openly listed as such in the official *Wer Ist's* (Who's Who) of Germany. Of Hitler's intense admiration for the Catholic church, of which he is an acknowledged member in good standing (and also listed as such in *Wer Ist's*), there can be no reasonable doubt. Apart from Hitler's own statements on the Catholic church, there is a footnote on page 365 of Hitler's *Mein Kampf* which says: "Rauschning (cf. his *Revolution des Nihilismus*) has pointed out Hitler's deep respect for the Catholic Church and in particular for the Society of Jesus" (i.e. the Jesuits).

Hitler's enthusiasm for the Roman Catholic church, his sympathy for its aims and world-outlook, his admiration for its principles and plan of organization are reflected throughout *Mein Kampf*. He does not devote a mere chapter to the Roman church as if it were something alien to his ideology; on the contrary, he interweaves it with

* Reviewed in THE CONVERTED CATHOLIC Magazine for May 1942, p. 138.

almost every one of his main analyses and principles.

The best that can be done here is to place as many of these excerpts from *Mein Kampf* as space will permit under important subject headings to which they belong. These will include: Hitler's *Early Catholic Influence*; his *Admiration of the Church's Organization*; *Religious Intolerance*; *Clerical Celibacy*; *Anti-Semitism*; *Church-State Relations*, and *Ultramontaniam*.

All quotations are from the definitive and unexpurgated English edition published by Reynal & Hitchcock:

EARLY CATHOLIC INFLUENCE

No student of psychology needs to be told of the power of childhood influences in the forming of one's life pattern. The youthful mind of Hitler, with its natural flair for mysticism and art, was deeply and favorably impressed and molded by the ritual and pageantry of the Catholic church. His admiration of the church helped shape his personal ideal of dictatorial power; in early youth he found its perfect embodiment in the monastery abbot, elected for life, with unlimited and uncontested powers. Thus he says (p. 7) :

"Inasmuch as I received singing lessons in my spare time in the choir of the Lambach Convent [Monastery], I repeatedly had an excellent opportunity of intoxicating myself with the solemn splendor of the magnificent church festivals.

"It was perfectly natural to me that the position of abbot appeared to me to be the highest ideal obtainable, just as that of being village pastor had appealed to my father."

Again he says (p. 711) :

"In the evening, however, they [the people] succumb more easily to the dominating force of a stronger will. . . The same purpose serves also the artificially created and yet mysterious dusk of the Catholic churches, the burning candles, incense, censers, etc."

ADMIRATION OF THE CHURCH'S ORGANIZATION

Hitler discounts individual failures within the Catholic church and is impressed by the soundness and success of its organization as a whole. In his eyes the greatest crime of which a priest or bishop can be guilty is activity in the formation of *liberal political parties* to act independently of centralized Vatican control. He has acted severely against some of the Catholic clergy, in Germany and occupied countries, who persisted in encouraging independent political action after Pope Pius XI had disbanded the Catholic Center Party and the Bavarian Popular Party. Nor did he spare such a high dignity of the church as Cardinal Faulhaber.

The following excerpts will suffice on this point:

"It would be unjust to make religion as such or even the Church responsible for the mistakes of various individuals. One should compare the visible greatness of the organization with the average faultiness of men in general, and one will have to admit that the proportion between good and bad is here perhaps better than anywhere else.

"Even among the priests there are certainly such to whom their sacred office is only the instrument for the gratification of their political ambition, and who, in the political fight, forget in a more than deplorable manner that they should be the guardians of a higher truth and not the promoters of lies and calumnies—but such an unworthy individual is outweighed, on the other hand, by a thousand and more honest pastors, most faithfully devoted to their mission, who stand out like little islands in a communal swamp in our mendacious and demoralized time." (p. 149)

"He who believes he may arrive at a religious reformation by the roundabout way of a political organization, only shows that he really has not the slightest idea of the way in which religious conceptions or even dogmas originate and their effect upon the Church." (p. 147)

His ideal organization is similar to that of the Catholic church whose un-

democratic head is supreme and absolute, and who, after having been once chosen, cannot be replaced:

"The young movement, according to its structure and its inner organization, is anti-parliamentarian; that means, in general, and in its inner construction, it rejects a principle of a decision by the majority, by which the leader is degraded to the position of the executive of the will and opinion of others. The movement, in small things as well as in big things, represents the principle of a Germanic democracy: *choice of the leader, but absolute authority of the latter.*" (p. 478)

RELIGIOUS INTOLERANCE

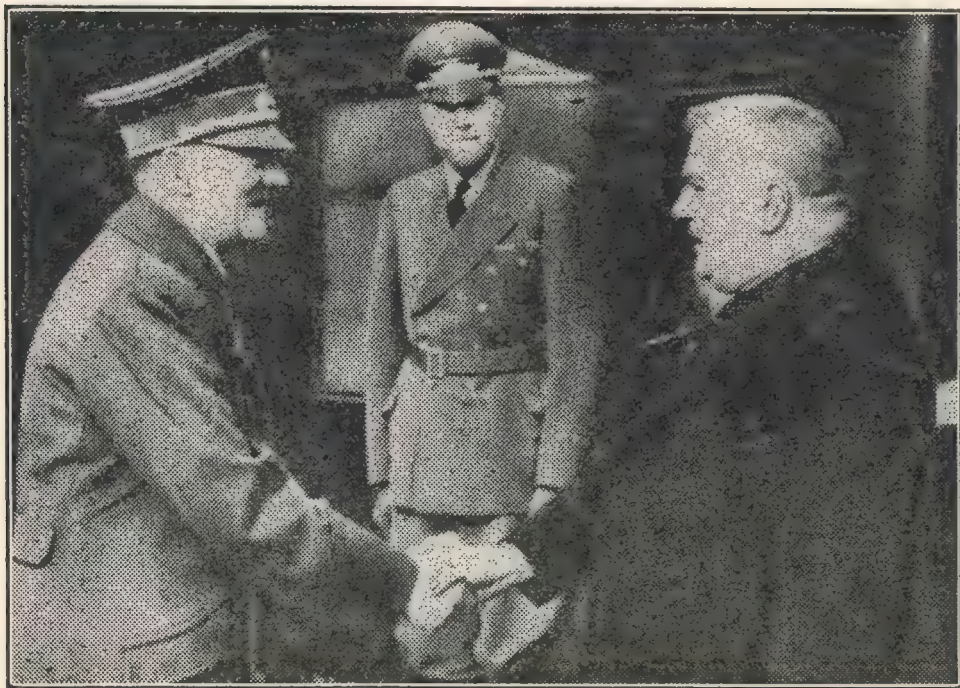
The essence of the Catholic church consists in its absolute authority, its claim to be the one and only religion, its fanatic self-assurance, its demand of blind obedience, its dogmatic intoler-

ance, its refusal to compromise even with science. Each of these qualities Hitler noted and admired as the secret of success. He later paid them that sincerest form of flattery, imitation: he made them the framework of his Nazi party and government.

Among the many repetitious passages in which he stresses this, the following will suffice:

"If religious doctrine and faith are really meant to seize the great masses, then the absolute authority of the contents of this faith is the basis of all effectiveness." (p. 365)

"The greatness of every powerful organization as the incorporation of an idea in this world, is rooted in the religious fanaticism with which it intolerably enforces itself against everything else, fanatically convinced of its own right." (p. 487)



Reichsfuehrer Hitler greets the Rt. Rev. Msgr. Joseph Tiso, Slovakian Chief of State, Papal Chamberlain and Roman Catholic priest, at Hitler's field headquarters on the Eastern Front, October, 1941.

"The greatness of Christianity was not rooted in its attempted negotiations of compromise with perhaps similarly constructed philosophical opinions of the old world, but in the inexorably fanatical preaching and representation of its own doctrine." (p: 487)

"The future of a movement is conditioned by the fanaticism, even more the intolerance, with which its adherents present it as the only right one, and enforce it in the face of other formations of a similar kind." (p. 485)

"Here, too, one can learn from the Catholic Church. Although its structure of doctrines in many instances collides, quite unnecessarily, with exact science and research, yet it is unwilling to sacrifice even one little syllable of its dogmas. It has rightly recognized that its resistibility does not lie in a more or less great adjustment to the scientific results of the moment, which in reality are always changing, but rather in a strict adherence to dogmas, once laid down, which alone give the entire structure the character of creed.

"Today, therefore, the Catholic Church stands firmer than ever. One can prophesy that in the same measure in which appearances flee, the Church itself, as the resting pole in the flight of appearances, will gain more and more blind adherents." (page 882)

CLERICAL CELIBACY

The Catholic church, in its shrewd, far-sighted planning, finds organizational strength and renewed vigor in the forced celibacy of its clergy and of its many active and contemplative orders of monks and nuns. The resulting sacrifice of individualism and personal morality is counted a small price to pay for a practice that strengthens the organizational structure of the church as a whole, and which rids it of many dependants, obligations and responsibilities.

Hitler, too, is an advocate of the principle that "the end justifies the means," and is superlative in his admiration of this ruthless practice *because it is suc-*

cessful. He says (p. 643):

"Here the Catholic Church can be looked upon as a model example. In the celibacy of its priests roots the compulsion to draw the future generation of the clergy, instead of from its own ranks, again and again from the broad masses of the people. But this particular significance of celibacy is not recognized by most people. It is the origin of the incredibly vigorous power that inhabits this age-old institution. This gigantic host of clerical dignitaries, by uninterruptedly supplementing itself from the lowest layers of the nations, preserves not only its instinctive bond with the people's world of sentiment, but it also assures itself of a sum of energy and active force which in such a form will forever be present only in the broad masses of the people. From this results the astounding youthfulness of this giant organism, its spiritual pliability and its steel-like will power."

He also glorifies the basic principle of Jesuit education, the training of the will:

"Of highest importance is the training of will power and determination, as well as the cultivation of joy in taking responsibility." (p. 623)



Hitler greets Serrano Suñer, Chief of the Spanish *Falange* and Head of the Superior Council of Spanish Religious Missions Abroad.

ANTI-SEMITISM

Before Hitler came to Vienna and made contact with the Catholic anti-Semitic leader, Dr. Karl Lueger, Mayor of Vienna, he knew nothing of organized anti-Semitism. He says (p. 67):

"I had no idea at all that organized hostility against the Jews existed."

Editor's footnote in reference to the above on page 69 says:

"Hitler did not, therefore, share the prevailing Catholic feeling that Jewish intellectuals and journalists were undermining the rights of the Church. He was a 'liberal' in the sense that he, though born a Catholic, refused to commit himself seriously to one side of a religious discussion."

He soon learned to admire and imitate this Catholic leader, a protégé of the Vatican, who knew the political value and mob-appeal of anti-Semitism:

"At any rate and because of this, I gradually learned to know the man and the movement who ruled Vienna's destiny: Doktor Karl Lueger and the Christian Socialist Party." (p. 71)

Editor's footnote to this says:

"Karl Lueger (1844-1910) founded the Christian-Social Party (to which Dr. Engelbert Dollfuss and Dr. Kurt von Schuschnigg belonged) on the basis of a program that combined a good deal of progressive municipal legislation and a shrewd awareness of the political values latent in popular anti-Semitism. . . Cardinal Rampolla, then Papal Secretary of State, held a protecting hand over Lueger. . ."

Hitler says further of Lueger (p. 128):

"His infinitely clever policy towards the Catholic church won for him in a short time the younger clergy to such an extent that the old Clerical Party was either forced to leave the battlefield or, more

wisely still, to join the new party in order thus slowly to regain one position after another."

He makes it clear that Protestantism, unlike Catholicism, is opposed to anti-Semitism and lacks in general the religious intolerance he idolizes. He says:

"Thus Protestantism will always interest itself in the promotion of all things German as such, whenever it is a matter of inner purity or increasing national sentiment—the defense of German life, the German language and German liberty,—as all this is also rooted firmly in Protestantism; but it will immediately and sharply fight every attempt at saving the nation from the grip of its most deadly enemy, as its attitude towards Judaism is fixed more or less by dogma. But this involves a question without the solution of which all attempts at a German renaissance or a national revival are and will remain absurd and impossible." (pp. 144-5)

"The most believing Protestant could stand in the ranks next to the most believing Catholic, without ever having to come into the slightest conflict of conscience with his religious convictions." (p. 829)

"Positive Christianity," the Jesuit name for aggressive Catholicism in its most fascist and anti-liberal form, was adopted by Hitler's National Socialist Party as its official viewpoint and policy. Hitler quotes it in Article 24 as follows (p. 694):

"Art. 24: The Party professes the viewpoint of 'Positive Christianity.'"

He repeats the anti-Jewish arguments of "Positive Christianity" widely preached at that time throughout Germany by the Jesuit Fathers Pachtler, Overmanns, Hugger, Loeffler and Muckermann, and in this country by Father Coughlin and his followers:

"The Jewish doctrine of Marxism rejects the aristocratic principle in nature; instead of the eternal privilege of force and strength, it places the mass of numbers and its dead-weight."

He then adds:

"Therefore, I believe that I am acting in the sense of the Almighty Creator: *By warding off the Jews I am fighting for the Lord's work.*" (p. 84)

CHURCH-STATE RELATIONS

In the following quotations Hitler expressed his conviction that the authoritarian state and the dogmatic church are mutually complementary and dependent; that the lower clergy, for the church's benefit, must shun politics, and that the wise politician leaves the church as such alone.

Hitler here refers to liberal political parties that abounded in Germany after it became a republic in 1918, especially the Catholic Center Party and the Bavarian Popular Party. The Vatican dissolved these, contrary to the wishes of many priests and prelates, and made a concordat with Hitler in 1933. It had previously done the same in Italy to clear the way for Mussolini. Under the new arrangement, all political settlements become a matter of personal dealing between the dictator and the pope, without interference by organized groups of local clergy and laymen.

This is as Hitler wanted and as he laid it down in the following passages:

"Organic laws are for the State and dogma is for religion. Only by this is the wavering and infinitely interpretable, purely spiritual idea definitely limited

and brought into shape, without which it could never become faith. The attack upon dogma in itself resembles, therefore, very strongly also the fight against the general legal fundamentals of the State, and, just as the latter would find its end in a complete anarchy of the State, thus the other in a worthless religious nihilism." (p. 366)

"But worse than all are the devastations which are brought about by the abuse of religious convictions for political purposes.

"If in pre-War Germany the religious life had for many an after-taste, this was attributable to the misuse which was inflicted on Christianity on the part of a so-called 'Christian' party, as well as to the imprudence with which one tried to identify the Catholic faith with a political party.

"This substitution was a fatality which perhaps brought parliamentary seats to a number of good-for-nothings, but injury to the Church.

"The result, however, had to be borne by the whole nation, as the consequences of the loosening of religious life caused by this occurred just at a time when everything began to give way and to change, anyhow, and when the traditional fundamentals of behavior and morality threatened to collapse." (p. 367).

"Political parties have nothing to do with religious problems, as long as these are not hostile to the nation, and do not undermine the ethics and morality of their own race; just as religion is not to be combined with the absurdity of political parties.

"Whenever ecclesiastical dignitaries make use of religious institutions or doctrines in order to harm their nationality, one should not follow them and fight them with the same weapons.

"To the political leader the religious doctrines and institutions of his people should always be inviolable, or else he ought not to be a politician but should become a reformer, provided he is made of the right stuff." (p. 150)

ULTRAMONTANISM

Hitler speaks deprecatingly of the Austrian *Kulturkampf*, a pan-German movement of the late nineteenth century, which was hostile to *Ultramontan-ism*, that is, the reactionary policies of the Jesuit-Vatican element of the Catholic church.

Of the *Kulturkampf* he says (p. 151):

"It made itself impossible in numerous small and medium circles through its fight against the Catholic church, thus robbing itself of innumerable of the best elements which the nation can call its own.

"One succeeded in tearing away from the Church almost one hundred thousand members [the *Los vom Rome* movement], but she did not suffer any particular loss because of this. She really did not have to shed any tears for the lost 'lambs'; for the Church lost only what for a long time had not fully belonged to her internally.

"This was the difference between the new reformation and the old one [that of Martin Luther]: that once, many of the best of the Church turned away from it because of their inner conviction, while now, only those went who were not only lukewarm, but for 'considerations' of a political nature."

In contrast, however, to such anti-Catholic politics was the pro-Catholic, anti-Semitic policy of Dr. Lueger's clerical party, of which Hitler approvingly says (p. 154):

"It avoided all fights against a religious institution, thus securing the support of such a mighty organization as the Church represents. Thus it had only one really great chief adversary [the Jews].

In Germany during the 1920's, opposition started to arise once more against Ultramontanism because of greater freedom of speech and political action under the Republic. Hitler blames the Jews for this anti-Catholic

movement—though General Ludendorff participated in it:

"As the situation was then, the only chance of occupying public attention with other problems and thus stemming the concentrated assault on Jewry lay in opening up the *Ultramontane question*, and in the mutual clash of *Catholicism* and *Protestantism* arising from it." (p. 825)

He also is convinced that it is futile as well as unwise to fight against Jesuit Ultramontanism:

"The gentlemen who suddenly discovered in the year 1924 that the supreme mission of the folkish movement is the fight against '*Ultramontanism*' have not crushed Ultramontanism, but they have torn open the folkish movement." (p. 829)

It is impossible that Hitler could ever have favored a hostile attitude toward Ultramontane Catholicism. His entire "new order" is based upon control of the world by a combination of the forces of religious and political intolerance. Previously, on page 675, he makes this clear:

"For, the view of life [*Weltanschauung*, 'a world-policy'] is intolerant and cannot be content with the role of a 'party among others,' but demands dictatorially that it be acknowledged exclusively and completely, and that the entire public life be completely readjusted according to its own views."

This is in perfect accord with all the encyclicals of the popes for the past two hundred years, and is to be found in its newest form in the noted encyclical *Quadragesimo Anno* (1931) of the late Pope Pius XI who made concordats with both Mussolini and Hitler. The sub-title of this well-known encyclical is "Catholic Reconstruction of the Social Order." It is further substantiated by other encyclicals of this same pope claiming complete and dictatorial control of education and marriage.

FACSIMILE OF INTRODUCTION TO THE OFFICIAL GERMAN TEXT OF THE CONCORDAT BETWEEN THE HOLY SEE AND HITLER'S REICH—SIGNED ON JULY 20, 1933, BY EUGENIO CARDINAL PACELLI (NOW POPE PIUS XII) AND FRANZ VON PAPEN.



The text ends as above: "Signed in duplicate in Vatican City on July 20, 1933.

EUGENIO CARDINAL PACELLI
FRANZ von PAPEN."

POPE PIUS XII BROUGHT HITLER TO POWER

Article 16 of the above concordat between Hitler and the Vatican gives the wording of the oath that all German bishops are obliged to take before the *Reichsstatthalter*, as follows:

"I swear before God and upon the Holy Gospels and promise, as becomes a bishop, to be loyal to the German Reich and the State. I swear and promise to respect the constitutional Government and to have it respected by my clergy."

Shortly after the concordat was signed by Cardinal Pacelli and Catholic Franz von Papen, Cardinal Bertram of Berlin wrote to Hitler as follows:

"The Episcopate of all the German dioceses, as is shown by its statements to the public, was glad to express, as soon as it was possible after the recent change in the political situation through the declarations of Your Excellency, its sincere readiness to cooperate to the best of its ability with the new government which has proclaimed as its goal to promote Christian education, to wage war against Godlessness and immorality, to strengthen the spirit of sacrifice for the common good, and to protect the rights of the Church." (From the Catholic [London] *Universe*, August 18, 1933.)

Whatever the Catholic church may now think about Hitler and the whole scheme of the Nazi-fascist Axis, there is no doubt that the Vatican was Hitler's ally from the beginning. Fritz Thyssen, rich Catholic steel magnate who financed Hitler,* testifies to this. After he went to Switzerland in 1940, Thyssen wrote an article in the Swiss *Arbeiterzeitung* entitled: "PIUS XII, AS NUNCIO, BROUGHT HITLER TO POWER." In this article he states plainly what the aim of the Hitler-Vatican plan was. He says:

"The idea was to have a sort of Christian Corporate State organized according to the classes, which would be supported by the Churches—in the West by the Catholic, and in the East by the Protestant—and by the Army."

Hitler's *Mein Kampf* embodies all the aims and principles against liberal democratic processes reiterated in all the important papal encyclicals of post-Reformation Catholicism. It should not be surprising that the Vatican in our time, in exchange for benefits promised to the Catholic church, betrayed the forces of democracy, both inside and outside the church, and used its influence and power to foster allegiance to Fascism and Nazism throughout the world.

* See Thyssen's book, *I Paid Hitler*, published in this country in 1941.

RELIGIOUS AFFILIATION OF THE NAZI AND FASCIST DICTATORS, THEIR PUPPETS, QUISLINGS AND COLLABORATORS

The following facts have been checked with official publications and bureaus of information:

Adolf Hitler—Nazi Fuehrer.....	Roman Catholic
Benito Mussolini—Italian Duce.....	Roman Catholic
Francisco Franco—Spanish Caudillo.....	Roman Catholic
Antonio Salazar—Portuguese Dictator.....	Roman Catholic
Henri P. Pétain—Vichy Chief of State.....	Roman Catholic
Pierre Laval—Vichy Chief of Government.....	Roman Catholic
Joseph Tiso—Slovakian Chief of State.....	Roman Catholic Priest
Vidkun Quisling—Premier of Occupied Norway.....	Protestant
Anton A. Mussert—"Quisling" of Occupied Holland.....	Protestant
Emil Hacha—Nazi President of Bohemia-Moravia.....	Roman Catholic
Konrad Henlein—"Quisling" of Sudetenland.....	Roman Catholic
Léon M. Degrelle—Belgian Rexist Leader.....	Roman Catholic
Ante Pavelich—Croatian Poglavlar (Leader).....	Roman Catholic
Darquier de Pellepoix—Vichy Jew-hating Commissioner of Jewish Affairs.....	Roman Catholic

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